

21

NO
ANTIQUITY
FOR
Transubstantiation,
Plainly Proved from the
JUDGMENT
Of the Most
Learned Men
That Lived in Time of the
SAXONS.

L O N D O N:

Printed in the Year, MDCLXXXVIII.

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THE
P R E F A C E
T O T H E
Christian Reader.

GREAT Contention hath now been of long tyme about the most comfortable Sacrament of the Body and Bloud of Christ our Saviour: in the Inquisition and Determination whereof many be charged and condemned of Heresye, and reproved as bringers up of new Doctryne, not knownen of olde in the Church before Berengarius tyme, who taught in Fraunce, in the daies when William the Norman was by Conqueste Kyng of England, and Hildebrande, otherwyse called Gregorius the seventh, was Pope of Rome: But that thou mayest knowe (good Christian Reader) how this is aduanted more boldly then truely, in especiall of some certayn Men which be more ready to maintaine their old Judgment, then of humilitie to submite themselves unto a truth: here is set forth unto thee a Testimonye of verye auncient tyme, wherein is plainly shewen what was the Judgment of the Learned Men in this matter, in the daies of the Saxons before the Conquest. Fyrst thou hast here a Sermon or Homelye, for the holy day of Easter,

A 2 written

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written in the old English or Saxon Speech, which doth of set purpose and at large, intreate of thys Doctryne, and is found among many other Sermons in the same old Speech, made for other Festival dayes and Sondays of the Year, and used to be spoken orderly accordyng to those daies unto the People, as by the Bookes themselves it doth well appear. And of such Sermons be yet manye Bookes to be seene, partlye remayning in private Mens Handes, and taken out from Monasteryes at their Dissolution: partlye yet reserved in the Librariyes of Cathedrall Churches, as of Worceter, Hereford, and Exeter. From which places diverse of these Bookes have been delivered into the Hands of the mooste Reverend Father, Matthewe Arch-bisop of Canterbury, by whose diligent search for such Writings of Histerye, and other Monumementes of Antiquitie, as might reveale unto us what hath been the state of our Church in England from tyme to tyme, these thynges that bee here made knownen unto thee, do come to lyght. Howbeit these Sermons were not first written in the olde Saxon Tongue: but were translated into it, as it shoulde appear from the Latyn. For about the end of a Saxon Booke of LX Sermons, (which hath aboue the middest of it this Sermon agaynst the bodely Prefence) be added these Words of the Translatour. We let pass many good Gospells, which he that liste may translate. For we dare not enlarge thys Booke much further, lest it be over great, and so cause to Men lothsonnes through hys bygnes. And in another Booke, contaynyng some of these Saxon Sermons, it is also shue written in Latyn. In hoc codicillo continentur duodecim Sermones Anglice quos accepimus de libris quos Aelfricus Abbas Anglice transtulit. In thys Booke be comprysed XII Sermons whiche we have taken out of the

the Booke that *Ælfricke Abbot* translated into English. In which Wordes truelye here is also declared who was the Translatour, to witte, one *Ælfricke*. And so hee doth confesse of hymself in the Preface of his Saxon Grammer, where he doth moreover geve us to understand the number of the Sermons that he translated thus. I *Ælfricke* was desirous to turne into our English Tongue from the Arte of Letters called Grammer, thys little Booke, after that I had translated the two Booke in fourescore Sermons. But howsoever it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated: I tbinke notwithstanding, that there will hardtyle be found of them any Lattyne Booke being (I fear me) utterlye perrysbed and made out of the waye since the Conquest, by some which coulde not well broke thys Doctrine. And that such hath been the deal-
ing of some partial Readers, may partlye hereof appeare, There is yet a very auncient Booke of Cannons of Wor-
ceter Librarie, and is for the most part all in Lattyne, but yet intermyngled in certayne places, even three or
or foure Leaves together with the old Saxon Toungue: and one place of thys Booke handleth thys matter of the
Sacrament: but a fewe Lynes, wherein did consiste the
chiefe poynt of the Controversie, be rased out by some
Reader: yet consider how the Corruption of him, whoso-
ever he was, is bewrayed. Thys part of the Lattyne
Booke was taken out of ii Epistles of *Ælfricke* before
named, and were written of hym aswell in the Saxon
Toungue, as the Lattyne. The Saxon Epistles be yet
wholie to be had in the Librarie of the same Church,
written all in Saxon, and is intituled, a Booke of Can-
nons, and Sheriff Booke. But in the Church of Exeter,
these Epistles be seene both in the Saxon Toungue, and
also

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also in the Lattyne. By the which it shall be easie for any to restore agayne, not onely the sense of the place raced in Worceter Booke, but also the very same Lattyne Wordes. And the Words of these two Epistles, so much as concerne the Sacramentall Bread and Wyns, we here set immediatlye after the Sermon: fyrt in Saxon, then the Words of the second Epistle we set also in Lattyne: delivering them most faythfulely as they are to be seene in the Booke from whence they are taken. As touching the Saxon Writings, they be set out in such forme of Letters, and darke Speech, as was used, when they were written: translated also for our better understanding, into our common, and usual Englishe Speech. But nowe it remayneth we do make knowne who thys Aelfricke was, whom we here speake of, in what Age he lived, and in what Estimation. He was truely brought up in the Scholes of Aethelwolde Bishop of Winchester, Aethelwolde I meane the elder, and greate Saincte of Winchester Church: So canonised, because in the dayes of Edgar King of England, he conspyred with Dunstane Archbisshop of Canterbury, and Oswalde Bisshop of Worceter, to expell out of the Cathedrall Churches, throughout all England the marryed Priestes which then were in those Churches the olde dwellers, as wrythc Ra-nulphus Cestrencis in hys Pollicronicon, and to set up of nowe the Religion, or rather Superstition and Hypocrisie of Monkes, after the same had been a longe tyme, by the just Judgment of God, utterlye abolished, the Danes spoylng them, and cruelly burning them up in there Houses, as is at large, and plentifullie confessed in the Historyes of their. own Churches. For thys newe rearing up of Monkerie is Aethelwolde called in most olde Historyes, Pater Monachorum, the Father of Monkes.

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Monkes. Under thys Aethelwolde was Aelfricke traned up, in Learning, as he witnesseth of him self in the Lattyne Preface of his Saxon Grammer, where speaking of hys Interpretation of Lattyne Wordes, he wryteth thus. Scio multis modis Verba posse interpretari, sed ego simplicem interpretacionem sequor, fasdiuum vitandi causa. Si alicui tamen displicuerit nostra Interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis prefulis Aethelwoldi qui multos ad bonum imbuuit. I know that wordes may be expounded divers waies, but for to wryte soothsomenesse I do follow the plaine Interpretation. Whiche if any shall mislike, he may do as he thinketh best: but we are content to speake, as we have learned in the Scholes of the moste worthye Bishop Aethelwolde, who hath been a good Instructour to many, or who hath brought up many to good. This he wryteth of hym self. So upon thys his Education in the Scholes of Aethelwolde he became afterward to be an earnest lover and a great settor forwarde of Monkyrie, and therefore no lesse busie writer and speaker agaynst the Matrymonye of Priestes in hys tyme. For whiche respecte he was afterward so regarded, that he was made by Oswalde Bishop of Worceter (as reporteth John Capgrave) the first Abbot of S. Albons newlye restored, and replenished with Monkes, and was also made Abbat of Malmesburye by King Edgar, (as reporteth William of Malmesburye) in the Lyfe of Aldelmus. And truly he calleth him self Abbot in divers of his Epistles, although he never named of what place, as in that he wryteth Egnehamensis Fratribus de consuetudine Monachorum. To the Monkes of Egneham, of the order and manner of Monkes, and in this he wryteth

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wryteth here to Wulfilane Archbbishop of York, and in
 an other agaynst Priestes Matrimonye sent to one Syge-
 ferth, with whom was an Anker abyding, which defended
 the Marriage of Priestes, affirming it to be lawfull. The
 Epistle beginneth thus in the Saxon Tonge. That is, El-
 fricke Abbot doth send friendlye Salutation to Sigeforth.
 It is told me that I teach otherwyse in my English Wri-
 tynges, then doth thy Anker teach, which is at home
 wth me. For he sayth playnly, that it is a lawfull thing
 for a Priest to marye, and my Writynge doth speake
 agaynst thy, &c. Thus aswell in hys owne Epistles, as
 in all other Bookes of Sermons in the Saxon Toungue,
 that I have seen, I finde him alwaies called Abbot, and
 onely so called. Howbeit, John Capgraue who gather-
 ed together into one Volume, the Lives of English
 Sainctes, writeth in the Life of Oswalde, that Ælfricke
 was late of all aduaunced to the Archbishops See of
 Canterburie. In aliis inquit Angliae partibus insig-
 nes Ecclesiæ ob præfixam causam Clericis euacuauit,
 & eas viris Monasticæ Institutionis sublimauit: quo-
 rum hæc nomina sunt. Ecclesia S. Albani, S. Æthel-
 dredæ Virginis in Eli & ea quæ apud Beamfledam
 constituta honorabilis habebatur. Instituit enim in
 Ecclesia S. Albani Æfricum Abbatem, qui ad Archi-
 episcopatum Cantuariensem postea sublimatus fuit.
 In other partes of Englande Oswald avoyded out of
 the most notable Churches the Clarkes, and aduaunced the
 same places with Men of the Order of Monkes, whose
 Names be these, S. Albons, the Church of the Virgin,
 S. Ætheldrede in Ely, and that which is at Beamfleot
 reputed very famous. He dyd appoynte Abbot in S. Al-
 bons Ælfricke, who was afterward promoted to the
 Archbyshopricke of Canterburye. Truely thy Ælfricke

we here speake of, was equal in tyme to * *Ælfricke Arch-bisop of Canterburye, as may certainly appeare to him that will well consider, when Wulfstane Archbisop of Yorke, and Wulf-sine Bisop of Scyrburne lived, unto whom Ælfricke wryteth the Saxon Epistles, from whiche the wordes concerning the Sacrament hereafter following be taken. And the certaintye of thys Consideration, may well be had out of William Malmesburye de Pontificibus, and out of the Subscription of Bisbops, to the Grauntes, Letters Patentes, and Charters of Æthelrade, who raigned King of England at this tyme. Howbeit whether this Ælfricke, and Ælfricke Archbisop of Canterburye was but one and the same Man, I leave it to other Mens Judgement further to consider: for that writing here to Wulfstane, he nameth him self but Abbot, and yet Ælfricke Archbisop of Canterburye, was promoted to that his Archbisop stole vi Teres before that Wulfstane was made Archbisop of Yorke, as is declared most manifestly in the Historyes of Symeon of Durham, Roger Houeden, the Historie of Rochester, Flores Hystoriarum, Thomas Stubbes in hys Historie of the Archbisbops of Yorke, and in all other moste auncient Histories, aswel written in the old Saxon Tonge, as in Lattyne: Moreover in many Deedes and Writynges of Giftes, made by Kyng Æthel-rede, when Ælfricke subscribeth as Archbisop of Canterburye, then in them is one Adulphus, Wulfstanes Predecessour, named Archbisop of Yorke, and Wulfstane him self subscribeth but as an inferiour Bisop. But be it, that this Ælfricke was only Abbot, and not Archbisop of Canterburye, yet this is also most true, that beside the Praye of great Learning, and of being a most eloquent Interpreter (for which William of Mal-*

* Who
dyd put
our Secu-
lar Priestes
out of the
Church of
Cantraby,
as the Sto-
rye of that
House
sheweth.

These
Charters
are to be
seen.

mesburye doth greatly commend him) he was also of such Credite and Estimation to the lyking of that Age in which he lived, that all his Writinges, and chiefly these his Epistles, were then thought to contayne founde Doctrine: and the Byssops themselves dyd judge them full of ryghte good Counsayl, Preceptes, and Rules to governe thereby their Clergie: and therefore dyd most earnestly request to have these Epistles sent unto them, as doe well appeare by two shorte Lattyn Epistles, set before the Saxon Epistles, whereof the one is sent to Wulfsine Byssop of Scyrburne, the other to Wulfstane Archbyssop of Yorke. And after this also Byssops of other Churches amoung other Cannons that they collected out of general and perticular Councells, out of the Bookes of Gildas, out of the Penitentialls of Thodorus Archbyssop of Canterbury, out of the Extractes of Egberhtus the III. Archbyssop of Yorke from Paulinus: out of the Epistles of Alcuinus Teacher to Charles the Great, and to conclude, out of the Writings of the Fathers of the Primative Church: amoung other Cannons I say, they collected together for the better orderyng of their Churches, they doe place amoung them also these two Epistles of Elfricke, as is to be seen in ii Bookes of Cannons of Worcester Librariye: whereof the one is all in the olde Saxon Tongue, and there these Epistles of Elfricke be in the same Tongue: the other is for the most parte all in Lattyn, and is intituled, Admonitio Spirituialis Doctrinae, where these Epistles be in the Lattyn Tongue, and be joyned together for an Exhortation to be made of the Bishop to his Clergie. There is also a like Booke of Cannons of Exeter Church, where these two Epistles in Lattyn be appoynted in stede of two

Sermons

Sermons to bee preached, Ad Clericos & Presbyteros,
to the Clerkes and Priestes, and the Epistles be also
in the same Booke in the Saxon Tounge. And thys
Booke was geven to Saint Peter's Church in Exeter
by Leofricke the first and most famous Bishop of that
Church, as in hys owne Recorde, and Graunt of all
such Landes, Bookes, and other things he gave
unto the Church, it is thus expressed in the Saxon
Tounge. Here is shewed in thys Booke or Charter,
what Leofrike Bishop hath geuen into Saint Peter's
Mynster at Exeter, where hys Bishops Seate is, that
is, that he hath gotte in agayn through God's helpe,
what soever was taken out, and so forth; first shew-
ing what Landes of such as was taken from the Church
he recovered agayn, partlye by his earnest complaunts,
and sute made for the same, partlye by his genyng of
Rewardes. Nexte making also report what Landes
with other Treasure of his own he gave of newe to
the place: he commeth at laste to the rehearsall of
hys Bookes, whereof the laste here named a Cannon,
that is, a Cannon Booke in Lattyne, and Shryffte
Booke in English, is the Booke we speake of, and hath
in it the Lattyne and Saxon Epistles of Aelfricke. Thus
as this Booke of Exeter Church hath thys good Evidence
by which it is shewed, that Leofrike was the gever
thereof: even so the Booke of Cannons of Worcester
Church, written all in Saxon, hath in it most cer-
taine Testimonie that the Writer thereof was the pub-
lick Scribe of the Church, whose Name was Wulfgeat.
For thus is it recorded therein even with the same
Hande of the Scribe wherein all the Bookes is written.
Wulfgeat the Scribe of Worcester Churche dyd write
me. Pray I beseech you for hys Transgressions the

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Creator of the World. And God graunt that he be
alwayes happie that writ me. The other Booke of Can-
ons of Worceter Librarye, which I have sayd is for
the more part in Lattyn, and is intituled Admonitio
Spiritualis Doctrinae, is written in so olde a Hand,
as is that of Exeter Church, and seemeth to be possessed
of Wulfstane who was Bishop of Worceter in the dayes
of William the Conquerour. And that he shoulde be
the Possessor of this Booke I do thus affyrme. When
in his dayes Lanfranke made first this Lawe of Priestes
in the Councell he helde at Winchester, in the Year
of our Lord, 1076. Decretum est, ut nullus Ca-
nonicus uxorem habeat: Sacerdotum vero in Ca-
stellis, vel in vicis habitantium habentes Uxores
non cogantur, ut dimittant: non habentes inter-
dicantur, ut habeant. Et deinceps caueant Episco-
pi, ut Sacerdotes, vel Diacones non præsumant or-
dinare, nisi prius profiteantur ut Uxores non habe-
ant. That is, It is decreed that no Chanon haue a
Wife. But of Priestes, such as haue Wives, dwelling
in Castels and Villages, let them not be compelled to
put awaye their Wives: but suche Priestes as haue no
Wives, forbid them to haue. And let Bishops take
keede that they presume not to ordain Priestes or Dea-
cons, unlesse they do first professe to haue no Wives.
Now albeit thys and many other Councells held from
tyme to tyme, by the space more then of an hundred
Years after this, did little availe, but that the Priestes
did both marrie, and still kepe their Wives, because
as wryter Gerardus Archbisop of Yorke to Anselme.
Cum ad ordines aliquos inuito, dura ceruice rehi-
tuntur ne in ordinando castitatem profiteantur.
When I call any to Orders, they resiste with a stiffe Necke,
that

that they doe not in taking Order professe Chastitie. Or as is reported in the Saxon Storye of Peterborowe Church, speaking of the Councells of Anselme, of John of Cremona, and of William Archbisop of Canterburye. They all kept their Wives still by the Kinges leane as they did before: Yet it came to passe upon thys Decree of Lanfranke, that the forme of Wordes wherein the Priestes shoulde vowe Chastitie, was nowe fyrst put into some Bisbops * Pontificall. Ego Frater. N. promitto Deo, omnibusq; Sanctis ejus castitatem Corporis mei secundum Cannonum Decreta, & secundum ordinem mihi imponendum seruare domino præsule N. presente. *And as the wordes were thus put into some Pontificall in a general speaking as the manner is. So in the beginning of thys Booke we here speak of, wherein be Ælfrickes Epistles, be the self same wordes of Profession written in the same olde Hand as is the rest of the Booke, and addeth also there the special Name of Wulfstane Bisbop (who was present at this Councell of Lanfranke, and unto whom it dyd fyrst appertayne to exacte of Priestes in the Diocesse of Worceter thys Profession).* The wordes be these. Ego Frater N. promitto Deo, omnibusq; Sanctis ejus castitatem Corporis mei secundum Cannonum Decreta, & secundum ordinem mihi imponendum Domino Præsule Wulfstano presente. *I Brother N. do promyse to God and all his Sainctes Chastitie of my Bodye, according to the Decrees of Cannons, and accordyng to the Order to be put upon me before Wulfstane Bisbop. By thys I do affirme, that this Booke dyd belong to Wulfstane Bisbop of Worceter, and so by him was afterward geven to the Librarye of that Church, where it now remayneth. Wherefore of thys*

* No
suche De-
maunde of
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fession in
any Eng-
lishe Pon-
tificall be-
fore thys
tyme.

now

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now dealeday: first touching the Sermon spokyn of in the beginnyng, whereof, as of many other contayned in ii. Bookes Aelfricke was but the Translator, and therefore were Bookes of Sermons before hys tyme: Nexe touching the publicke receaung of the Epistles of Aelfricke, wherein I saye is depyed the bodily Presence, and also by the infarcing afterward of these Epistles by Bysbops into their Bookes of Cannons in stede of Exhortations to be used unto their Clergie: it is not hard to know not only so much what Aelfrickes Judgment was in thy Controversie, but also, that more is, what was the common receaved Doctrine herein of the whole Church of England, as well when Aelfricke hym self lyued, as before hys tyme, and also after hys tyme, euen from him to the Conquest. But what was the condition and state of the Church, when Aelfricke hym self liued? In deed to confess the Truth, it was in divers Pointes of Religion full of Blindnes and Ignorauunce: full of Childeyb Servitude to Ceremonies, as it was longe before and after: and too much geven to the loue of Monkerye, which now at thy tyme unmeasurably tooke roote, and grepe excessively. But yet to speake what the Adversaries of the Truth have judged of thy tyme, it is most certayne, that there is no Age of the Church of England, which they haue more reverenced, and thought more holy then thy. For of what Age haue they canonized unto us more Sainctes and to their lyking more notable? Fyrst Odo Archbyshop of Canterbury, who dyed in the beginning of King Edgars Reigne. Then King Edgar hym self, by whom Aelfricke was made Abbot of Malmesbury. Then Edward called the Martyr, King Edgars Bastarde Sonne. Then Editha King Edgars Bastarde Daughter. Also Dunstane

Dunstanie Archbisshop of Canterbury, of whom Elfricke was greatly esteemed. *Æthelwolde Bisbop of Winchester, under whom Elfricke had his first bringing up.* Oswalde Bisbop of Worcester, and after Archbisshop of Yorke, who made Elfricke Abbot of S. Albons. Wulfsine Bisbop of Scyburne, unto whom Elfricke wryter the first of the Epistles we here speake of. Elfleda a Nunne of Romeley, and Wulhilda Abbesse of Barking, lynes in the dayes of King Edgar. And laste of all Wlfritha King Edgars Concubyn. All these I say, with some other more, be canonized for Sainctes of this Age, in which Elfricke him self lued in great Fame and Credite. Also Leofricke and Wulfsine, whom we have shewed to have been the givers of those Cannon Booke, wherein be seen Elfrickes Epistles, be reuerenced for moste holy Men and Sainctes of their Churches. And these ii lued Bisbops in the coming of the Conquerour. Thus do some Men nowe a dayes not onely dissent in Doctrine from their owne Church, but also from that Age of their Church whiche they have thought moste holy, and judged a most excellent Paterne to be followed. Wherefore what may we nowe thinke of that great Consent, whereof the Romanistes have long made vaunte, to witte, their Doctrine to have continued many hundred Years as it were lincked together with a continuall Chaine, whereof hath been no breche at any time. Truely this their so great Affirmation hath uttered unto us no Truth, as good Christian Reader thou mayest well judge by dulye weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leane thee.

Trusting

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Trusting that after thou hast well weighed this matter of such manner of the being of Christes Body in the Sacrament, as sheweth this Testimonye, no Untruth or Dishonour shall need to bee attributed to Christes loving Wordes pronounced at his laste Supper among his Apostles: no Derogation to his most sacred Institution: no diminishing of any Comfort to Christen Mens Soules in the use of his reverend Sacrament: but all thinges to stand right up moste agreeable both to the Veritie of Christes infallible Wordes, and to the right Nature, Congruence, and Efficacy of so holy a Sacrament, and finallye most comfortable to the Conscience of Man, for his spirituall uniting and incorporation with Christes blessed Body and Bloud to Immortalitie, and for the sure gadge of his Resurrection. Amen.

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S E R M O N

O F T H E

Paschall Lambe,

And of the Sacramentall Body and
Bloud of Christ our Saviour;

Written in the olde Saxon Toung before the
Conquest, and appoynted in the Reigne of
the Saxons to be spoken unto the People at
Easter before they shoulde receave the Com-
munion, and now first translated into our
common English Speech.

16. 10. 1892

Westerly Wind

Los 1000 Mts. se sienten 1000 mts. de altura
sobre el nivel del mar.

Los 1000 Mts. se sienten 1000 mts. de altura
sobre el nivel del mar.

A SERMON on Easter-Day.

ME N beloved, it hath bene often sayd unto you aboute our Saviours Resurrection, how he on this present day after hys Suffering, mightely rose from Death. Now will we open unto you through Gods Grace, of the holy Housell, which ye shoulde nowe goe unto, and instructe your Understanding aboute thys Mysterie, both after the olde Covaunte, and also after the newe, that no doubting may trouble you about thys liuelye Food. The Almighty God badde Moyses his Captain in the Land of *Egypt*, to commaunde the People of *Israel* to take for every Familye a Lambe of one Year old, the night they departed out of the Countrey to the Land of Promise, and to offer that Lamb to God, and after to kill it, and to make the signe of the Crois, with the Lambes Bloud upon the side Postes, and the upper Poste of their Doore, and afterward to eate the Lambes Flesh rosted, and unleavened Bread with wilde Lettisse. God sayth unto *Moyses*, Eate of the Lambe nothing raw, nor sodden in Water, but rosted with Fire. Eate the Head, the Keete, and the Inwardes, and let nothing of it be left untill the Morning: if any thing thereof remainge, that shall you burne with Fire. Eate it in thys wyse. Gyde your Loynes, and do your Shoes on your Feet, have you Staines in

A Sermon on Easter-Day.

your Handes, and eat it in haste. This time is the Lordes Passeover. And ther was slain on that night in euery House throughout *Pharaos Raigne*, the first borne Child: and Gods People of *Israell* were deliuered from that sodaine Death through the Lambes offring, and his Bloudes marking. Then said God unto *Moyses*. Keepe this day in your Remembraunce, and holde it a greate Feast in your Kinredes with a perpetual Observation, and eate unleauened Bread alwayes seuen dayes at thys Feaste. After thys Deede God ledde the People of *Israell* ouer the Redde Sea, with dry Foote, and drowned therin *Pharaos*, and all his Army together with their Possessions, and fedde afterward the *Israelites* fortie Years with Heauenlye Foode, and gaue them Water out of the hard Rocke, vntil they came to the promised Land. Part of this Storye we haue treated of in an other place, part we shall now declare, to witte, that which belongeth to the holy Housell. Christian Men may not now kepe that olde Lawe bodey, but it behoueth them to know, what it ghostlye signifieth. That innocent Lambe which the old *Israelites* did then kill, had signification after ghostly vnderstanding of Christes Suffering, who vngiltie shedde his holy Bloude for our Redemption. Hereof sing Gods Seruauntes at euery Masse. *Agnus Dei qui tollis peccata mundi miserere nobis.* That is in our Speech, Thou Lambe of God that takest away the Sinfes of the World, have Mercy upon us. Those *Israelites* were deliuered from that sodaine Death, and from *Pharaos* Bondage by the Lambes Offringe, which signified Christes Suffering: through which we be deliuered from euerlasting Death, and from the Devils cruel Raigne, if we

A Sermon on Easter Day.

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we rightly beleue in the true Redemer of the whole Woorld Christ the Saviour. That Lambe was offered in the Evening; and our Saviour suffered in the sixt Age of this World. This Age of thys corruptible World is reckoned unto the Evening. They marked with the Lambes Bloud upon the Doores, and the upper Postes * *Tau*, that is the signe of the Crosse, and were so defended from the Angell that killed the *Ægyptians* first borne Childe. And we || ought to marke our Foreheads, and our Bodyes with the token of Christes Roode, that we may be also deliuered from Destruction, when we shall be marked both on Forehead, and also in Harte with the Bloud of our Lordes suffering. Those *Israelites* eate the Lambes Fleshe at their Easter time, when they were deliuered: and we receaue ghostlye Christes Body, and drink his Bloud, when we receaue with true Belief that holy Housell. That tyme they kepte with them at Easter seuen dayes with great Worshipe, wher they were deliuered from *Pharao*, and went from that Land. So also Christen Men kepe Christes Resurrection at the time of Easter these vii dayes, because through hys suffering and rising we be deliuered, and be made cleane by going to this holy Housell, as Christ sayth in his Gospel, Verely, verely, I saye unto you, ye have no Life in you except ye eate my Flesh, and drinke my Bloud. *He that eateth my Flesh, and drinketh my Bloud, abideth in me, and I in him, and hath that everlasting Life: and I shall raise him up in the laste day. I am the lively Bread, that came down from Heaven, not so as your Fore-fathers eate that Heavelye Bread in the Wildernesse; and afterwarde dyed. He that eateth*

* *No such signe com-manded by God in that place of Scripture, but it was the Bloud that God dyd luke upon.*

Exod. 12.

¶ Under-stand thys as that of S. Paul.

Ephe. 2.

Christ re-conciled both to God in one Body through hys Crosse.

eateth thys Bread, he liueith for euer. He blessed Bread before his Suffering, and deuided it to his Disciples, thus saying. *Eatethys Bread, it is my Body; and do this in my remembrance.* Also he blessed Wine in one Cuppe, and said, *Drink ye all of this. This is my Bloude that is shedde for many, in forgiuenesse of Sinnen.* The Apostles dyd as Christ commanded, that is, they blessed Bread and Wine to Housell agayne afterward in hys remembraunce. Euen so also since their departure all Priestes by Christes Commandement doe bleſſe Bread and Wine to Housell in hys Name with the Apostolick Blessing. Now Men haue often

* *This was now in question, and so before Berinarius tyme.*

* searched, and do yet often search, howe Bread that is gathered of Corne, and through Fyers heate baked, may be turned to Christes Body, or how Wyne that is pressed out of many Grapes is turned through one Bleſſing to the Lordes Bloude. Now lay we to such

*If A neceſſary diſtin-
ction.*

Men, that some things be spoken of Christ by signification, some thyng by thyng certaine. True thyng is and certain that Christ was borne of a Maide, and suffred Death of his own accord, and was buried, and on thys Daye rose from Death. He is sayd Bread by Signification, and a Lambe, and a Lyon, and a Mountaine. He is called Bread, because he is our Life and Angells Life. He is sayd to be a Lambe for his Innocencie, a Lyon for Strength, wherwith he overcame the strong Devill. But Christ is not so notwithstanding after true Nature neither Bread, nor a Lambe, nor a Lyon. Why is then that holy Hoafell called Christes Body, or his Bloude if it be not truely that it is called. Truely the Bread and the Wine which by the Masse of the Priest is halowed, shew one thyng without to humayne

mayne Understanding and an other thyng they call
within to believynge Mindes. Without they be seene
Brēad and Wine both in Figure and in Taſte: and
they be truely after their halowing, Christes Body
and hys Bloude through ghostly Miftery. An Heathen
Childe is clariftened, yet he altereth not hys
ſhape without, though he be chaunged within. He
is brought to the Fonte ſtone ſinfull through Adams
Disobedience. Howbeit he is washed from all
Sinne within, though he hath not chaunged his
Shape without. * Even ſo the holy Fonte Water.^{* The Water in Baptisme, and Bread, and Wine in the Lords Supper, compaired.} that is called the Welspryng of Lyfe is lyke in ſhape
to other Waters, and is ſubiecte to Corruption, but
the holy Ghostes myght cometh to the corruptible
Water, through the Priestes Blessing, and it may
after wash the Body and Soule from all Sinne, through
ghostly Myght. Beholde nowe wee ſee two thynges
in this one Creature. After true Nature that Water
is corruptible Water, and after ghostlye Miftery,
hath halowing Mifte. So also if wee beholde that
holye Houſell after bodeley Understanding, then ſea-
we that it is a Creature corruptible and mutable: if
we acknowledge therein ghostly Mifte, than un-
derſtand we that Lyfe is therein, and that it geueth
Immortalitie to them that eate it with Belief.
Muche is betwixte the inuible Myghte of the ho-
lye Houſell, and the viſible ſhape of hys proper Na-
ture. It is * naturallye corruptible Bread, and cor-
ruptible Wine: and is by Myghte of Gods Worde
truely Christes Bodye, and hys Bloude: not ſo notwithstanding bodeleye, but ghostely. Much is be-
twixte the Body Christ ſuffered in, and the Bodye
that is halowed to Houſell. The Bodye truely that

^{* No Tranſubſtantiation.}
|| Differ-
ences be-
tween
Christes na-
tural Body,
and the Sa-
crament
therof.

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* 1. Dif-
ference.
*Not the
Body that
suffered is in
the housell.*
Christ suffered in was borne of the \dagger Flesh of *Mary*, with Bloud, and with Bone, with Skinne, and with Synowes, in humane Limmes, with a reasonable Soule liuing: and his ghostly Bodye, which we call the Housell, is gathered of many Cornes: without Bloude, and Bone, without Lymme, without Soule, and therefore nothing is to be understand therein bodelye, but all is ghostlye to be understande. What foever is in that Housell, whiche geveth substaunce of Lyfe, that is of the ghostlye Might, and inuisible doing. Therefore is that holy Housell called a Mysterye, because there is one thing in it seene, and an other thing understanded. That which is

* 2. Dif-
ference.
there \ast seene, hath bodily shape: and that we do there understand, hath ghostlye Might. Certayne-
ly Christes Bodye which suffered Death and rose from

|| 3. Dif-
ference.
Death, neuer || dyeth henceforth: but is eternall, and unpassible. That Housell is temporall, not e-

\dagger 4. Dif-
ference.
ternall, \dagger Corruptible, and dealed into sondrye partes. Chewed betwene Teeth, and sent into the Bellye: howbeit neuerthelesse after ghostlye Might, it is all in every part. Manye receaue that holye Bodye: and yet notwithstanding, it is so all in euerye parte after ghostly Mystery. Though some chewe lesse deale, yet is there no more Might notwithstandingyng in the more parte, then in the lesse: be-
cause it is all in all Men after the inuisible Might.

\ast 5. Dif-
ference.
Thys Mysterye is a \ast Pledge and a Figure: Christes Bodye is Truth it self. Thys Pledge we do keepe mystically, untill that we be come to the Truth it self: and then is this Pledg ended. Truelye it is so as we before have said Christes Bodye, and hys Blould: not bodelye, but ghostlye. And ye shoulde not searche how

how it is done, but hold it in your Belief that it is so done. We reade in an other Booke called *Vita Patrum*, that two Monkes desired of God some Demonstration touching the holy Housell, and after as they stooode to heare Mass, they sawe a Childe lying on the Altar, where the Priest sayd Mass, and Gods Aungell stooode with a Sworde, and abode looking untill the Priest brake the Housell. Then the Aungell deuided that Childe upon the dyshe, and shedde his Bloud into the Chalice. But when they did go to the Housell, then was it turned to Bread and Wine, and they dyd eat it geuing God thankes for that shewing. Also S. *Gregory* desired of Christ, that he would shew to a certain Woman doubting about his Mysterye some great Affirmation. She went to Housell with doubting Minde, and *Gregorye* forthwith obtained of God, that to them both was shewed that part of the Housell which the Woman should receaue, as if there lay in a dish a joynte of a Finger all be blouded: and so the Womans doubting was then forthwith healed. But now heare the Apostles wordes about this Mysterye. *Paule* the Apostle speaketh of the old *Israelites* thus writing in his Epistle to faithfull Men. All our Fore-fathers were baptised in the Cloud, and in the Sea: and all they ate the same ghostlye Meate, and dranke the same ghostlye Drinke. They drank truely of the Stone that followed them, and that Stone was Christ. Neither was that *Stone then from whence the Water ranne bodelye Christ, but it signified Christ, that calleth thus to all leauing and faithful Men: whosoever thirsteth, let him come to me, and drinke. And from hys Boweles floweth lyuely Water. This he sayd of the Holy

*These Tales
some to be
infiried.*

A

* Note
this Exposi-
tion which is
now a dayes
thought
new.

Ghost, whom he receaueth which beleaueth on hym. The Apcstle *Paul* sayth that the *Israelite*s did eat the same ghostly Meate, and drinke the same ghostly Drinke: because that heavenly Meate that fedde them xl Years, and that Water which from the Stone did flowe, had Signification of Christes Bodye, and his Bloude, that nowe be offred daylye in Gods Churche, it was the same which we now offer: not bodely, but ghostly. We sayd unto you ere while, that Christ halowed Bread and Wyne to Housell before his Suffering, and sayd, *This is Body, and my Bloud*. Yet he had not then suffered: but so notwithstanding he * turned through inuisible Might that Bread to hys owne Body, and that Wyne to hys Bloude, as he before dyd in the Wildernes before that he was borne to Men, when he || turned that heavenly Meate to his Fleshe, and the flowing Water from that Stone to hys owne Bloude. Verye many ate of that † heauenlye Meate in the Wildernes, and dranke that ghostlye Drinke, and were neuertheles dead, as

* Now we
cate that
Badye
which was
eaten before
he was
boren by
she sayth ful.
|| See a
Transub-
stantiation.

† Manna. Christ sayd. And Christ ment not that Death whiche none can escape: but that euerlastinge Death, whiche some of that Folke deserued for their Unbelief. *Moyses* and *Aaron*, and many other of that People whiche pleased God eat that heauenlye Bread, and they dyed not that euerlasting Death, though they dyed the common Death. They sawe that the heauenlye Meate was visible, and corruptible, and they ghostly underfode by that visible thing, and ghostly receyued it. The Saviour sayeth, *He that eateth my Fleshe, and drinketh my Bloud, hath euerlasting Life*. And he had then not eat that Body which he was going about with, nor that Bloud to drink which he shed for us: but

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* but he ment with those wordes that holy Housell, ^{* What} which ghostly is his Body, and his Bloud, and he that ^{Body do the} tasteth it ^{faythfull} with beleauing Hart, hath that eternal ^{nowe state.} Lyfe. In the old Law faithful Men offred to God diuers Sacrifices, that had || fore-Signification of Christes Body, which for our Sinnen he himselfe to his heauenly Father hath since [†] offred to sacrifice. ^{¶ A Signification before Christ.} Certaynly this Housell whiche we doe nowe halow ^{¶ A Sa-} at Gods Altar, is a * remembraunce of Christes Body ^{crifice in} which he offred for us, and of his Bloude whiche he ^{† A Sa-} shedd for us: So he him self commaunded, *Do thys in Christes tyme.* ^{* A Re-} *my remembraunce.* Once suffred Christe by hym self, ^{membraunce} but yet neuerthelesse hys Suffringe is daylye reuened at the Masse through Mysterye of the holye Housell. Therfore that holye Masse is profitable both to the lyuing, and to the dead: as it hath bene often declared. We oughte also to confyder diligently how that this holy Housell is both Christes Body, and the body of all || faythful Men, after ghostly Mysterye. As the ^{¶ The Housell is also} wyse *Augustine* sayth of it. Yf ye will understand of the body of Christes Body, heare the Apostle *Paule* thus speaking: *Te truly be Christes Body and his Members.* Nowe is ^{all faythfull Men.} your Mysterye sett on Godes Table, and ye receyue your Mysterye, whiche Mystery ye your selues be. Be that whiche ye see on the Altar, and receiue that whiche ye your selues be. Agayn the Apostle *Paule* sayth by it: *We manye be one Bread, and one Bodye.* Understand nowe and rejoice many be one Bread, and one Body in Christ. He is our Head, and we be his Limmes. And the Bread is not of one Corne, but of manye. Nor the Wyne of one Grape, but of manye. So also we all should haue one Unitie in our Lord, as it is written of the faythfull Arme, how

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that they were in so great an Unitie, as though all of them were one Soule, and one Harte. Christ halowed on hys Table the Mysterye of our Peace, and of our Unitye: he whiche receiueth that Mysterye of Unitye, and keepeth not the Bonde of true Peace, he receaueth no Mysterye for him self, but a Witnesse agaynst him self. It is very good for Christen Men, that they goe often to Housell, yf they bryng wyth them to the Altar vngyltines and innocencye of Harte. To an evil Man it turneth to no Good, but to Destruction, if he receiuue unworthely that holy Housell. Holy

* No
Scripture
inforceth the
mixture of
Water with
the Wyne.

|| The
Wine signifi-
eth Christes
Bloude.

* Bookes commaund that Water be mengled to that Wine which shall be for Housell: bycause the Water signifieth the People, and the || Wine Christes Bloude. And therfore shall neither the one without the other be offred at the holy Masse: that Christ may be with us, and we wyth Christ: the Head with the Lymmes, and the Lymmes with the Head. We would before haue intreated of the Lambe whyche the old *Israelites* offered at theyr Easter tyme, but that we desired first to declare unto you of this Mysterye, and after how we shoulde receyue it. That signifying Lambe was offred at the Easter. And the Apostle *Paule* fayeth in the Epistle of this present day, that Christ is our Easter, who was offred for us, and on thys day rose from Deathe. The *Israelites* did eate the Lambes Fleshe as God commaunded with unleuened Breād, and wilde Lettisse: † so we shoulde receyue that holy Houseil of Christes Bodye and Bloud without the Leauen of Synne, and Iniquity. As Leauen turneth the Creatures from theyr Nature: so doth Synne also chaunge the Nature of Man from Innocencye to foule spottes of Gyltineffe. The Apostle hath

† How
we shoulde
come to the
holy Com-
munion.

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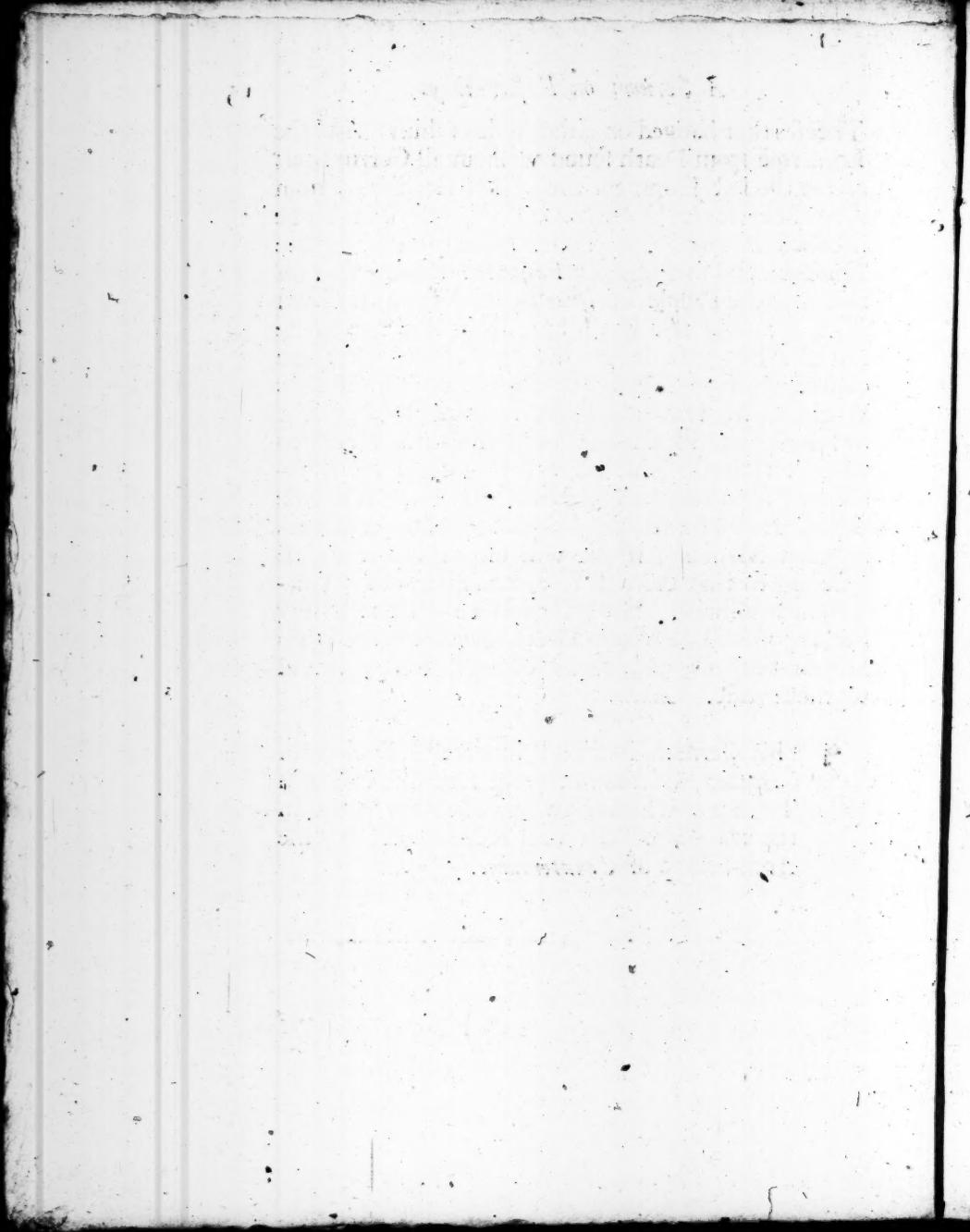
hath taught how we shold feast not in the Leauen of Iulnesse, but in the swete dough of Puritie and Truthe. The Herbe whiche they shold eate wyth the unleauened Bread is called Lettisse, and is better in Taste. So we shold wyth bytternesse of unfayned weepynge purifie our Mynde, if we will eate Christes Body. Those *Israelites* were not wont to eate rawe Flesh, although God forbad them to eate it rawe, and sodden in Water, but rosted wyth Fyre. He shall receyue the Body of God rawe that shall thynke wythout reason that Christ was onelye Man lyke vnto us, and was not God. And he that will after Mans Wisedome search of the Mysterie of Christes Incarnation, doth lyke unto hym that doth feeth Lambes Flesh in Water: bycause that Water in this same place signifieth Mans Understanding: but we shold understand that all the Mysterie of Christes Humanity was ordered by the Power of the Holy Ghost. And then eate we his Body rosted wyth Fyre: because the Holy Ghost came in fyrye lykenes to the Apostles in diverse Tonges. The *Israelites* shold eate the Lambes Head, and the Fete, and the Purtenaunce: and nothing thereof muſt be left ouer night. Yf any thing thereof were leſte, they did burne that in the Fire: and they brake not the Bones. After ghostly Understanding we do then eate the Lambes Head, when we take hold of Christes Divinitye in our Belief. Agayn when we take holde of his Humanyte wyth loue, then eate we the Lambes Feete: bycause that Christ is the beginnyng and ende, God before all World, and Man in the ende of thys World. What bee the Lambes Purtenaunce, but Christes secrete Precepts? and these we eate when we receiue with greedi-

gredines the worde of Lyfe. There must nothing of the Lambe left vnto the Morning, bycause that all Godes sayings are to be searched with great Carefulness: so that all his Preceptes maye be knownen in vnderstanding and deede in the nyght of thys present Lyfe, before that the last day of the vniuersal Resurrection do appeare. If we can not search out throughly all the Mistery of Christes Incarnation, then ought we to betake the rest unto the Might of the Holy Ghost with true Humilitie: and not to searche rashly of that deep secretnes aboue the measure of our Understanding. They did eate the Lambes Flesh with their Loynes gyrt. In the Loynes is the Lust of the Body. And he whiche wyll receyue that Housell, shall restrayne that Concupiscence: and take with Chastitie that holy Receypt. They were also shod. What be Shoes but of the Hydes of dead Beastes? We be truely shod if we follow in our steppes and dedes the Lyfe of those Pilgrimes, which please God with keping of his Commaundements. They had Staves in their handes when they eate. This Stafe signifieth a carefulnes and a diligent overseing. And all they, that best know and can, should take care of other Men, and staye them uppe with their helpe. It was enjoined to the Eaters that they should eate the Lambe in haste. For God abhorreth Slouthfulnes in his Seruauntes. And those he loueth that seeke the joy of Everlasting Life, with quicknes, and hast of Minde. It is written: *Prolong not to turne unto God, left the time passe away through thy slow tarrying.* The Eaters mought not break the Lambs Bones. No more mought the Souldyers, that did hang Christ, breake his holy Legges, as they did of the two Theefes

Theefes that hanged on either syde of him: And the Lord rose from Death sound without all Corruption: and at the last Judgment they shall see him, whom they did most cruelly hange on the Crosse. This Time is called in the Ebrue Tonge *Pasca*, and in Latine *Transitus*, and in English a *Passover*: bicause that on this daye the People of *Israell* passed from the Land of *Egypt* ouer the Read Sea, from Bondage to the Land of Promyse. So also did our Lord at thys tyme depart, as sayeth *John* the Euangelyste, from thys World to his heauenly Father. Euen so we ought to followe our Head, and to go from the Devill to Christ: from this unstable World to his stable Kingdome. Howbeit we should first in this present Life depart from Vice to holy Vertue: from euil Manners to good Manners, if we will after this corruptible Life go to that eternal Life, and after our Resurrection to Christ. He brings us to his euerlasting Father, who gaue him to Death for our Sinnes. To him be Honour, and Praise of well doing, World wythout ende. *Amen.*

¶ This Sermon is found in diverse Bookes of Sermons, written in the old Englishe or Saxon Toungue: whereof two Bookes bee nowe in the Handes of the most Reverend Father the Arch-bishop of *Caunterburye*.

Here



Here followeth the Wordes of Elfricke Abbot of S. Albons, and also of Malmesburye, taken out of his Epistle written to Wulffine Bybop of Scyrburne. It is founde in a Book of the olde Saxon Toung, wherin be xlvi Chapters of Canons and Ecclesiastical Constitutions, and also Liber Poenitentialis, that is, a pœnitentiall Booke or Ibyrste Book, deuided into iiiii other Bookes, the Epistle is set for the 30th Chapter of the fourth Booke, intituled, A Synode concerning Priestes: and this Epistle is also in a Canon Booke of the Church of Exeter.

SOME Priestes keep the Housell that is consecrate on Easter-Day all the Yere for syke Men. But they do greately amysse, bycause it waxeth hory. And these will not understand how greuous Penaunce the pœnitentiall Booke teacheth by thys, if the Housell become horye or rotten: or yf it be lost: or be eaten of Mice, or of Beastes by negligence. Men shall reserue more carefullye that holy Housell, and not reserue it too longe, but consecrate other of newe for sickle Men alwayes within a week or a fortnight, that it be not so much as horye. For so holy is the Housell which to day is hallowed, as that whiche on Easter Daye was hallowed. That Houſell is Christes Bodye, not bodelye, but ghostlye. Not the Bodye which he suffred in, but the Bodye of which he spake, when he blessed Bread and Wyne to Houſell a night before his Suffring, and sayd by the blessed Breade, *Thys is my Bodye, and agayne by the holye Wyne, This is my Blonde, whiche is ſhedd for manye in forgiuenes of Sinnen.* Understand nowe that the Lord, who could turne that Bread before his suffring to his Body, and that Wyne to his Bloude ghostlye: that the ſelf fame Lorde blesſeth dayly through the Priestes Handes Bread and Wyne to his ghostly Body, and to his ghostly Bloud.

Here thou seeſt good Reader how Elfricke upon fynding fault wyth an Abuse of his tyme, which was, that Priestes on Easter day filled their Housell Boxe, and so kept the Bread a whole Yere for ſick Men, toke an occation to ſpeake agaynſt the bodelye Presence of Christ in the Sacrament. So also in an other Epiftle ſent to Wulfſtane Arch-byſhop of Yorke, he reprehending agayn thys ouerlong reſeruing of the Housell, addeth alſo wordes more at large againſt the ſame bodelye Presence. His wordes be theſe.

SOME Priestes fill their Box for Housell on Easter-Day, and ſo reſerue it a whole Yere for ſick Men, as though that Houſel were more holy then any other. But they do unaduifedlye, bicaufe it waxeth hory: or all together rotten by keeping it ſo long ſpace. And thus is he become giltie as the Booke witneſſeth to us. Yf any do keepe the Houſell too long, or loſe it, or Myſe, or other Beaſtes do eate it, ſee what the penitentiall Booke ſayeth by this. So holy is altogether that Houſell, which is hallowed to daye, as that which is hallowed on Easter day. Wherefore I beſeech you to kepe that holy Bodye of Christ with more aduifement for ſick Men from Sondaye to Sondaye in a verye cleane Boxe: or at the moſt not to keep it aboue a fortnight, and then eate it laying other in the place. We have an Example hereof in *Moyſes* Bookeſ, as God him ſelf hath commaunded in *Moyſes* Lawe. How the Priestes ſhould ſet on euyer Saturday twelve Loues all newe baked upon the Tabernacle: the whiche were called *paines propositionis*: and thoſe ſhould ſtand there on Gods Tabernacle, till the next Saturday, and then did the Priestes themſelues eate them, and ſet other in the place. Some Priestes will not eate the Houſell, which they do hallow. But we will now declare unto you how the Boke ſpeaketh by them. *Presbyter missam celebrans, & non audiens sumere Sacrificium, accusante conscientia ſua, Anathema iſt.*

The

The Prieste that doth saye Massē and dare not eate the Housell, hys Conscience accusyng hym, is accursed. It is leſſe daunger to receyue the Houſell, then to hallowe it. He that doth twyſe hallowe one Host to Houſell, is lyke unto thoſe Heretickes, who do christen twyſe one Childe. Christ him ſelue blesſed Houſell before his Suffring: he blesſed the Bread and brake thus ſpeaking to his Apoſtles: Eatethiſt Bread, it iſt my Body. And agayne he blesſed one Chalice with Wyne, and thus alſo ſpeaketh unto them: Drink ye all of thiſt, it iſt myne owne Bloud of the newe Teſtament, which iſt ſhed for many in forgiuenes of Sinnes. The Lord which hallowed Houſell before his ſuffring, and fayeth, that the Bread was hiſt own Body, and that the Wyne was truly hiſt Bloud, he halloweſt dayly by the handes of the Prieste Bread to hiſt Body, and Wyne to hiſt Bloud in ghostly Mystery, as we read in Bookes. And yet that liuely Bread iſt not bodeſt ſo notwithstanding: not the ſelf ſame Body that Christ ſuffered in. Nor that hoſt Wyne iſt the ſauoures Bloud which was ſhed for us in bodeſt thiſt: but in ghostly understanding. Both be truly that Bread hys Body, and that Wyne alſo hys Bloud, as was the heauenly Bread, which we call *Manna*, that fed forty Yeres Gods People. And the cleare Water which did then runne from the Stone in the Wildernes, was truly hiſt Bloud, as *Paul* wrote one ſumme of hiſt Epiftles: *Omn̄es Pat̄es noſtri eandem eſcam ſpiritualem manducauerunt, & om̄nes eundem potum ſpiritualem biberunt, &c.* All our Fathers ate in the Wildernes the ſame ghostlye Meate, and dranke the ſame ghostlye Drinke. They dranke of that ghostlye Stone, and that Stone was Christ. The Apoſtle hath ſaid, as you nowe haue heard, that they all did eate the ſame ghostlye Meate, and they all did drinke the ſame ghostlye Drinke. And he ſayth not bodeſt but ghostly. And Christ was not yet borne, nor hys Bloud ſhedde, when that the People of *Iſrael* ate that Meate, and dranke of that Stone. And the Stone was not bodeſt Christ though he ſo ſayd. It was the ſame Miſtery in the old Law, and they did ghostlye ſignifie that ghostly Houſell of our ſauoures Body which we conſecrate now.

This Epistle to *Wulflante Elfricke* wrote first in the Latyne Toung, as in a shorte Latyne Epistle set before this, and one other of his Saxon Epistles he confesseth thus. *Ælfricus Abbas Wulflano venerabili Archiepiscopo Salutem in Christo. Ecce parvimus vestre almitatis iussionibus transfruentes Anglice duas Epistolias quas Latino eloquio descriptas ante annum vobis destinamus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensum ex sensu proferentes.* Beholde we haue obeyed the Commaundement of thy Excellencie in translating into Englishe the two Epistles which we sent unto thee written in Latyne more then a Yeare agoe. Howbeit we keepe not here alwayes the same order: nor yet translate worde for worde, but sense for sense. Now because verye fewe there be that doe understande the old Englishe or Saxon (so much is our Speech chaunged from the use of that time, wherein *Ælfricke* liued) and for that also it may be that some will doubt how skilfullye, and also faythfullye these wordes of *Elfricke* be translated from the Saxon Toung: We haue thought good to set down here last of all the very wordes also of his Latyne Epistle, which is recorded in Bookes fayre written of olde in the Cathedrall Churches of *Worcester* and *Excester*.

Quidam vero Presbyteri implent Alabastrum suum de Sacrificio, quod in Pascha Domini sanctificant: & conservant per totum annum ad infirmos, quasi sanctior sit ceteris sacrificiis. Sed nimium insipienter faciunt. Quia nigrescit, & putrescit tamdiu conservatum. Et liber paenitentialis pro tali negligenter paenitentiam magnam docet: aut si a muribus conmestum sit: aut ab avibus raptum. Tam sanctum est Sacrificium, quod hodie sanctificatur: illud quod in die Pasche consecratum est. Et ideo deberis a dominica in dominicam, aut per duos, maximè tres hebdomadas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius servetur. Nam in lege Moysi ponebant Sacerdotes semper omni Sabbato panes propositionis calidos in tabernaculo coram Domino: & in sequenti sabbato sumebant illos soli sacerdotes, & edebant, & altos novos pro eis ponebant. Facite & vos

vos sacerdotes similiter. Custodire canite sacrificium Christi ad in firmos, & edite illud, ne diutius teneatur, quod oportet. Et reponite aliud nouiter sanctificatum propter necessitatem infirmorum, ne sine viatico exeat de hoc seculo. Christus Iesus in die sue sancte canit accepit panem: benedixit, ac fregit: dedit Discipulis suis dicens. Accipite, & commedite. Hoc est enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis dicens. Bibite ex hoc omnes. Hic est sanguis meus noui Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo sacerdotes, quod ille Dominus qui ante passionem suam potuit conuertere illum panem, & illud vinum ad suum corpus & sanguinem: quod ipse quotidie sanctificat per manus sacerdotum suorum panem ad suum corpus spiritualiter, & vinum ad suum sanguinem (Non sit tamen hoc sacrificium corpus ejus in quo pallius est pro nobis: neq; sanguis ejus quem pro nobis effudit: sed spiritualiter corpus ejus efficitur & sanguis: sicut manna quod de caelo pluit, & aqua aqua de petra fluxit. Sicut Paulus Apostolus ait.) Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt: & omnes mare transferunt: & omnes in Moysi baptizati sunt in nube & in mari. Et omnes eandem escam spiritualiter manducauerunt: & omnes eundem potum spiritualem abiberunt. Bibeant autem de spirituali consequenti eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem Cœli dedit eis. Panem Angelorum manducavit homo. Nos quoq; proculdubio manducamus panem Angelorum: & bibimus de illa petra, que Christum significabat: quotiens fideliter accedimus ad sacrificium Corporis & Sanguinis Christi.

A the Writynge of the Fathers euen of the first Age of the Churche bee not thought on all partes so perfect, that whatsoeuer thyng hath been of them spoken ought to be receaued without all exception (which honour trulye themselues both knewe and also have confessed to be onely due to the most holy and tryed word of God:) So in this Sermon here published, some thynges be spoken not consonant to sounde Doctrine: but rather to such Corruption of great Ignorance and Superstition, as hath taken roote in the Church of long time, being overmuch cumbered with Moncke-

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Monckery. As where it speaketh of the Masse to be profitable to the quick and dead: of the mixture of Water with Wyne: and wheras here is also made reporte of ii vayne Miracles, which notwithstanding seem to have been infarced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hange in it selfe together most orderly: with some other suspitious wordes sounding to Superstition. But all these things that be thus of some reprehension be as it were but by the way touched the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramental Bread and Wine howe it is the Bodye and Bloude of Christ our Saviour, by which is reueled and made knownen, what hath been the common taught Doctrine of the Church of *England* on this behalfe many hundredth Yeares agoe, contrarye unto the unaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely, with the other Testimonies before alleadged, doe fullye agree to the olde auncient Bookes (whereof some be written in the olde Saxon, and some in the Lattyne) from whence they are taken: these here under written upon diligent perusing, and comparing the same, have found by conference, that they are truelye put forth in Print without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore, for the better Credite hereof, have subscribed their names.

Matthew Parker Archbishop of *Canterburye*, he was aduanced to this Bishoprick *Anno 1559. 2° Eliz.* *Thomas Young* Archbishop of *Yorke*, he was aduanced *Anno 1560. 3° Eliz.* *Edmund Byshop of London.* *James Byshop of Durhaim.* *Robert Byshop of Winchester.* *William Byshop of Chichester.* *John Byshop of Hereford.* *Richard Byshop of Ely.* *Edwine Byshop of Worceter.* *Nicholas Byshop of Lincolne.* *Richard Byshop of S. Dauys.* *John Byshop of Lichfield and Couentrye.* *John Byshop of Norwich.* *John Byshop of Carlyll.* *Nicholas Byshop of Bangor.* With divers other Personages of Honour and Credite subscribing their Names, the Recorde whereof remaines in the Handes of the most Reuerend Father *Matthew* Archbishop of *Canterburye.*

The

The Lordes Prayer, the Creede, and the X Commandements in the Englishe Tongue.

That it is no new thyng to teache the People of God the Lordes Prayer, and the Articles of their Belief in the Englishe Tongue, whereby they mought the better serue their God, and holde faste their Profession of Christianitie: may well be proued by many godly Decrees of Byshops, and Lawes of Kinges made from tyme to tyme in the Reigne of the Saxons, before the Conquest. In a Councell holdeyn by *Cuthbert* Archibishop of *Canterbury*, in the Yeare of our Lorde 747, and in the 33d Yeare of *Æthelbalde* King of *Mercia* (who was present at this fame Councell with his Princes and Dukes) it was decreed, *ut ipsi Presbyteri Dominicam Crationem & Simbolum Anglice discant & doceant*: That the Priestes doe both learn them selues and also teach to others the Lordes Prayer and the Creede in Englishe. In olde Cannon Dookes of Churches, and in the Epistles of *Ælfricke* we read it thus injoynd to Priestes: The Priest shall say unto the People on Sondayes, and Holydayes the sene of the Gospell in Englishe: and so also touching the Lordes Prayer and the Creede, so oft as he may, to Mens Contrition, that they may know their Belief, and keepe sure their Christianitie. *Knut* a King of *England* worthie of Memorie, amongst many other good Lawes he made in the time of his Princely Governmense hath also this Law. We admonish diligently all Christian Men, that they do alwayes loue God with aninwarde Harte, and be diligently obedient to diuine Teachers, and do subtillye search Gods Learning and Lawes often and dayly to the profite of them selues. And we warne that all Christian Men do learne to know at the least wylle the righte beliefe, and aright to understand and learne the *Pater Noster*, and the Creede. For that with the one every Christian Man shall pray unto God, and with the other shewe forth righte belief. Thus it is referred in Memorie, and put in writing, as touching the diligent care that the former Age of the Church of God had to haue the People of God well instructed in that Prayer, whereof Christ him self is the Author, and in the Articles of their beliefe. Which Prayer of the Lord, and Creede with the tenn lawlike wordes, that God himself taught *Moyses*, and wrote with his finger in two Tables of Stone on the Mount *Sinai* for all Mens Chastisement, as well for that olde People that was in tymes past, as also for us that be nowe, be here set out, as th. y are yet sene in old Bookes of the Saxon Tonge.

Mat. 6. *Verely when ye pray nyll ye speake much as the Hebrews. They think that they haide in their manyfode speaking. Nill ye therefore them do like unto. Verely your Father wrote what your nede is, before that ye to hym pray. Wherefore pray ye thus.*

The Lordes Prayer in Englishe.

Thou our Father whiche art in Heauen, be thy Name hallowed. Come thy Kingdome. Be thy Will in Earth, as in Heaven. Geue vs to day our daylye bread. And forgeue vs our Trespasses, as we forgeue them that against vs treipasse. And ne led you not vs into Temptation. But deliuer vs from Euill. Be it so.

The Belief in Englishe.

I beleue in God the Father Almightye, Maker of Heaven and Earth. And I believe in the Saviour Christ hys onely begotten Sonne our Lorde, who was conceaued of the Holy Ghost, and borne of *Marye* the Virgyn, suffred under *Pontius Pilate*, on the Crosse hanged, he was dead, and buryed, and he down descended to Hell. And he arofe from Death on the thyrd day. And he went up to Heauen, and sitteth now at the right Hand of God Almightye the Father. From thence he will come to judge both the quicke, and the deade. And I beleue on the Holy Ghost. And the holy Congregation. And of the Saines the Societie. And Saines forgueueness. And of the Fleish the rising. And that euerlastinge Life.

The

The ten Commaundementes which also God himself proclaimed from the Mounte with loude voyce to all the Men which with *Moyses* were in the Wildernes then.

The Lorde was speaking these wordes to *Moyses*, and thus sayth: I am the Lord thy God, I thee out-ledde of *Egypt* Land, and of their Bondage. Ne loue you other strange Gods besides me. Ne my Name name thou in wayne; for that thou ne arte giltye with me, if thou in wayne namest my Name. Remember that thou hallowe thy rest-day. Worke ye vi dayes, and on the fuenthe rest ye; bycause in vi dayes Christ made Heauen and Earth, the Sea, and all Creatures that in them be. And he rested on the seventh day: and therefore the Lord it hallowed. Honour thy Father and thy Mother, that thou be long liuing in the Earth that the Lorde gau thee. Ne kill thou. Ne lige thou priuelye. Ne steale thou. Ne say thou false witness. Ne desire thou of thy Neyghbours Heritage with unryght.

These Commaundementes we have taken from the Lawes of *Alfrede* the King, before which they are alwayes placed: but here the manner of speaking in the Scripture is somewhat chaunged, and that more is, here is leste out these wordes. (Non facies sculpi te neq; omnem similitudinem qua est in Celo de super, & qua est in terra deorsum, nec eorum qua sunt in aquis sub terra: non adorabis neq; colles, &c. 2. Thou shalt not make to thy selfe any Grauen Image, nor the likenes of any thing that is in Heauen aboue, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bowe downe to them, nor worship them. For I thy Lord, &c.) Which thyng is done in all Copies of *Alfredes* Lawes written in the Saxon Toungue: and not only in them, but in many other Bookes, as hath beene seene eyther Saxon, or Latyn, in treatring of the Commaundementes, which were written before the Conquest, and since the 2d. *Nicene* Councell, wherein was decreed the worshiping of Images. See what followed of taking way from the worde of God contrarye to the expreis Commaundement of the same upon the ungodly Decree of that Councell. When this thing was espied by them that translated these Lawes into the Latyn Toungue sone after the Conquest, these wordes were restored agayne by the Translatours to their due place, as by the Latyn Bookes of the Lawes it is to be seene. But bycause we have made mention of that second *Nicene* Councell, whiche decreed both of the hauing and worshipping of Images, we shall here brieflye shewe what our Stories report, was thought of the same Councell by the learned of *England*, and chieflye by that great learned Englishe Man, and of most Fame in that Age, *Alcuine*, Schole-maister to *Charles* the Great. Anno ab incarnatione Domini 792. *Carolus Rex Francorum* misit *Synodalem* librum ad Britanniam sibi a *Constantinopoli* directum in quo libro heu prob dolor multa inconvenientia & vere fidei contraria reperta sunt: maxime quod pene omnium orientalium doctorum, non minus quam trecentorum, vel eo amplius Episcoporum unanima assertione confirmatum imagines adorati debere: quod omnino Ecclesia Dei execratur. Contra quod scripsit *Alcuinus* Epistolam ex autoritate divinuarum scripturarum mirabiliter affirmat, illamq; cum coden libro & Persona Episcoporum & Principum nostrorum regi Francorum attulit. That is, In the Yeare from the Incarnation of our Lord 792. *Charles* King of *France* sent to *Brytaine* a *Synode* Booke, which was directed unto hym from *Constantinople*: in the which Booke alas many things unconvenient, and contrarye to the true Fayth were found: in especiall that it was established with a whole consent almost of all the Learned of the East, no lesse then of three hundred Bishops or more, that Men ought to worship Images, the whiche the Church of God doth utterly abhorre. Agaynst the whiche *Alcuine* wrote an Epistle wonderoullye proued by the Authoritie of holy Scripture, and brought that Epistle with the same Booke, and Names of our Bishopes and Princes to the King of *France*.

This Storye hath *Symeon* of *Durham*, *Roger Houeden*, *Floris Historiarum*, and the *Historie of Rochester*.

